

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I.

MARCH, 1897.

No. 3.



SHAW UNIVERSITY, RALEIGH, N. C.

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Boston

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and otherwise contribute to the paper; and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper. Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson*.

Vol. I

MARCH, 1897,

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The Woman's American Baptist Home Mission Society.



HE question has been frequently asked by some of our earnest Christian workers, "Is it not time for the colored people of the South to care for themselves?" "How long shall we be asked to help them secure an education by providing Christian teachers?"

We are not surprised at these questions. Many workers in our mission ranks are overburdened by domestic and social duties. The various organizations in our churches tax their strength, and the faithful, steady work necessary to secure funds for our Southern schools seems unnecessary. We need a broader outlook when such a feeling of depression seizes us. After two hundred and fifty years of oppression the colored woman was given into our hands. Upon her had fallen the greatest burden of slavery. Its cruelties, its inhumanities, its lusts, compelled her to do her full share of work even when maternity demanded exemption from excessive toil. Subject to all the sufferings and weaknesses of her sex; her husband and children not her own; is it surprising that, degraded and ignorant, all fine womanly instincts were crushed out of her life? Thirty years ago the Christian women of the North began their work of elevating their unfortunate sisters. Schools have multiplied, women of refinement and of culture have given up lives of ease that they might rescue these souls from their wretchedness, and build up in this race a pure, noble womanhood. Spelman Seminary, Hartshorn, and Benedict Colleges, Shaw University, Louisville and many other schools testify to the devotion of teachers and mission societies.

What about the pupils who have gone out from these schools? You will find them in the sick-room as nurses, in various industrial callings, as teachers and missionaries, in neat, well-appointed homes. Some are in foreign lands, the majority of them refined, modest, ambitious, competent, reaching out after the best things in life. Above all, they are Christian women, living out in their lives the spirit of their

Master. So gradual and quiet has been this work, that unconsciously our missionary societies have been uplifting the race. Only thirty years, and although the work accomplished has been marvelous, yet not more than a sixth of the eight million colored people have been influenced by these schools. We need to give them leaders of sound judgment, strict integrity, and well-founded Christian principle. We cannot withhold our gifts, nor our sympathies. While we send the gospel with glad hearts across the water to our wretched sisters in India and Africa, let us not forget that these colored women have been given into the hands of the women of America. No other nation is responsible for this work. While the dusky daughters of the South are crying to us to protect them from oppression and brutal lust, we must not be discouraged nor relax our efforts; for we believe that this wronged, downtrodden race will yet become a people in whom the Lord shall delight. "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

OUR President, Mrs. Alice B. Coleman, has cheerfully consented to give an hour on Tuesday of each week, from eleven until twelve, at the rooms, thereby cheering the workers, and meeting the ladies who visit our headquarters.

THE Corresponding Secretary will be in her room, 511 Tremont Temple, Tuesdays and Saturdays from ten until four, unless prevented by meetings.

THE death of Rev. Lyman Jewett, former missionary to India, removes from earth one of the heroes of the century. He was a firm believer in woman's work. We shall never forget his words as he greeted us in his daughter's home a year ago: "I pray for you and your work every day."

WE urge our constituency to plan to attend the Annual Meeting in Providence, in May. A program of unusual interest is being planned.

Treasury.

PLEASE read again our "financial statement" in January ECHOES, and remember that since that time we have received of *undesignated funds* only \$1,719.72.

The superintendent of Alaska work has a statement concerning Alaska funds. We ask our auxiliaries to generously remember our work, so that we can end our year free from debt, and with sufficient balance to carry us through the trying months of spring and summer.

To Our Sunday Schools.

THE vessels of the Commercial Companies will go north from San Francisco to Wood Island the last of March.

Shall they carry to our missionaries the assurance that our New England Sunday schools are faithful to their trust in the care of the Orphanage; that its support is assured, and that the chapel can be dedicated free of debt? To do this we must have \$1,000 before April 1st. We gratefully acknowledge, at the present time, gifts from 142 Sunday schools. But at this rate we shall not reach the 260 who gave aid last year. We desire not only to do this, but to have a decided gain, that we may meet the increased expense of the chapel.

What of the Sunday schools who have never responded to our appeal? Are you willing to be left out of this good work when now, more than ever, we need your help?

SUFF. ALASKA WORK.

Determined to Learn.

DURING the conference at Spelman Seminary last year an opportunity was given for some of the early students to tell of their struggles in getting an education. Several of them were married at that time, and at an age when few, if any, white women would think of going to school.

One said: "Miss Packard and Miss Giles had to begin on rubbish thrown aside, but there were diamonds in it. I thought I must be white to get an education. I wanted to get an education so that I could read the Bible and then tell it to others. Some ridiculed me. They said: 'See that old woman going to school.' I used to get up at four o'clock in the morning and do my work and get ready to go to school. I said, I'm going to school to keep from being a fool. Nobody knows what an education is but those who have been in the dark."

This woman became remarkably influential and useful among her people.

Another told how she did laundry work, earning from \$2.50 to \$3.00 per week to meet expenses of the home, and went to school several hours each day. Another swept in a factory at night for a living, and came to school during the day. It is cheering to help those who are persevering in getting an education.

A TIMELY and appropriate offering was sent us upon the anniversary of Abraham Lincoln's birth, February 12th, by two thoughtful sisters in New York. They requested that the money be used for the work among the colored people.

Briefs.

SPELMAN SEMINARY has been visited by La Grippe, who has passed none by, not even Northern guests. Several critical surgical operations have been performed at the ward by one of Atlanta's celebrated surgeons, and he speaks in highest praise of the nurses in the training school.

BIBLE AND NORMAL INSTITUTE sends us a character sketch of a Christian young man whose greatest ambition is to possess a library. As colored people are not allowed to visit the public library, unless in the capacity of a servant, he went with Miss Travers's books. His joy and delight knew no bounds.

COLEMAN ACADEMY has had a larger number of young people than in any previous year. The annual rally of the school occurs soon, whereby they hope to raise money to finish their much needed new building.

ARKANSAS BAPTIST COLLEGE reports an enrolment of one hundred and sixty-nine pupils from different counties of the State and from other States and Indian Territory.

PROVO, UTAH, speaks of the increase of pupils and a blessed work of grace which is strengthening the hearts of the faithful workers. Mormonism is taking a new lease of life.

CHIN GIT, one of the pupils in the Chinese school at Butte, Montana, sends a deeply interesting letter. There are four hundred Chinese in that city. He has received a new heart, and was baptized July 2, 1895, to show he had buried his sins.

MISS STEIN, at Fresno, Cal., has had the privilege of a visit from little Goldie, and asks us to continue to pray that the father of this dear child may consent to give her up.

FUNG MOW, the Chinese preacher at New York City, is still in the Adirondacks. A recent letter from him tells of improved health. Miss Potter, our teacher, by his absence, has increased work and responsibility.

ATOKA BAPTIST ACADEMY has been afflicted with La Grippe, and one death has occurred in the school. New pupils are entering constantly, and more clothing is needed. A healthful religious interest is manifest.

AT WICHITA MISSION Miss Taylor speaks of religious interest in some of the villages, and a number professing conversion. A spirit of inquiry concerning spiritual things is manifest in our Indian work.

MISS MARY TEFFT, of Hartshorn Memorial College, Richmond, Va., not only gives her own services to the college without compensation, but also supports another teacher, thereby giving increased efficiency to the work. Her influence over the pupils cannot be estimated. We rejoice to see our college educated girls devoting their lives to the uplifting of their less fortunate sisters. There is no better work done in any of our Southern schools than that accomplished in this school under the wise leadership of Rev. L. B. Tefft, D. D.

LAST April, we were permitted to spend a few days at Jackson College, Jackson, Miss., with Mr. and Mrs. Barrett, so well known in New England. This college is beautifully situated on elevated ground, about two miles north of the State Capitol, accessible most of the way by horse-cars. The building is of brick, and covers dormitories for girls and boys, schoolrooms, kitchen and dining-room. The president's house was the mansion house during slavery times. The college was founded in Natchez, in 1877, and removed to Jackson, in 1884. Rev. Charles Ayer, with his wife and daughter, did effective work during all those years. This is emphatically a Christian college. An hour daily is given to the study



JACKSON COLLEGE, JACKSON, MISS.

of the Bible. It aims to build up an intelligent Christian character. Young men are preparing for the ministry, and young women are being fitted to become, not only teachers, but also efficient home-keepers. Mr. Barrett firmly believes in teaching these young people self-dependence. They do all kinds of work cheerfully, and the premises are a veritable beehive. No one works harder than Mr. and Mrs. Barrett. They are satisfied only with latest methods and the best work. They are doing all in their power to improve the work of the college, and the white people, as well as the colored, are giving them their hearty cooperation. They need and must have soon a new building for girls. This is not a convenience merely, but a necessity. Two hundred and fifty or three hundred pupils cannot live in one building the size of Jackson College, and do the best work. Many parents object to sending their daughters to mixed schools. If a separate girls' building could be provided, the number of pupils would be greatly increased. Mrs. Barrett will have a letter in the April ECHOES upon this subject. We urge its careful perusal.

Cotton Mill Owned by Negroes.

THE capacity of the negro as a mill hand will soon be demonstrated. A negro of means has obtained a charter for a mill at Concord, N. C. The capital stock subscribed (half by negroes) is placed at \$60,000, with privilege to increase to \$200,000. Some negroes have subscribed for one or more shares, and will pay for them in labor.

FROM THE FIELD.

Dawes Academy, Berwyn, Indian Territory. The day of miracles is not past. What but divine power can change a reckless, sin-loving boy into an earnest, manly Christian who is not afraid to stand the scoffs and jeers of other boys?

Sixteen young people have come to Jesus. Our last Christian Endeavor meeting was full of a deep spirit of consecration. It is blessed to see them praying and working for others. Our family devotions are precious seasons. We are learning the first epistle of John. As we bow in prayer, sometimes a teacher, sometimes a pupil leads; then together we sing a verse of prayer or praise, and, as they rise and go about their work, we often hear them still singing. Our matron sweetly leads them on, at the same time teaching them to be good housekeepers and to be Christians. As our pastor and missionary goes into the homes, his Christlike spirit is indeed a benediction.

Our hearts are full of thanksgiving. Above all, we rejoice that the living God is our God.

MARY ALLEN DAWES.

A Pastor's Testimony. Dear friends, if ever there was a dark place that needed help it is this dark region. Our children have been deprived of all schools for thirty years, except as we could get a few to pay for them. Now, all of the four civilized nations have schools that are run by the Indian Government. But in this nation, the Chickasaw, I have prayed God to give us just such a school as this. I love all of you, good white friends, for holding us up by your prayers and by your money. When I look at Texas, south of us; Kansas and Oklahoma, north, and Arkansas, east, and see so many good schools, my heart is pained to think that we have over 2,000 children so ignorant. All of their little boys and girls, from six years old and upwards, can read, while we have boys and girls, from eight to twenty-five and thirty, who cannot read at all. Our children are marrying, and their children are coming up in darkness. My dear sisters, I thank God that you have not all overlooked us in this dark part of God's vineyard. There are older ones who want to be good Christians, but how can they except some man or woman that does know guide them? We have eleven that have decided for the Lord in the last three weeks. May God send us more help, for the field is white. We need some one to go to the churches, and teach the people what God would have them do. We have men who call themselves preachers that will drink whiskey. Sister Dawes has one of the hardest fields for work that I know of. She needs all of the help she can get. I meet many people who say, with tears in their eyes, that she came to them in answer to prayer. I wish you could just see the good you have done and are doing now. All that you send is not in vain. I know it is sent to the right place; that God will bless you all, and keep you as ever in the work.

G. W. HALL.

Pastor Colored Baptist Church, Berwyn, I. T.

Houston Academy, Houston, Texas. Notwithstanding the scarcity of money, we have a very good school. Our enrolment is as large at present as it was at this time last year, though the percentage of boarding students is larger, three times over, than either of the preceding years. This we regard as a most encouraging feature. The enrolment at present is ninety. Our students come from a wide range of territory, and this will serve as a most effective medium of advertisement when the session is over. As we have perhaps stated before, the school is located in the centre of one of the most extensive black belts in



FROM THE PLANTATION.

Texas, and ours is the only school of its kind in Southern Texas, hence, the imperativeness of its existence. The educational advantages of the people living in the lower counties have been very meagre indeed, and their moral standard is at a low ebb. We have among our students some young people from these neglected communities, and we hope to so impress them while they are with us, as to make them a real help in the uplifting of their communities, when they shall return to them. At some future day, I will, if desired, give some inkling of life, as it is seen in the bottoms among the colored people. We have been having some pretty severe weather here for the past week. If any of the friends have gathered any clothing and have not disposed of it, we would be glad to receive articles of any description.

J. H. GARNETT.

Waters Institute, Winton, N. C. Notwithstanding the hard times, we have enrolled 167 students, and the average

attendance is better than in former years. Among the large number of students there are only a few non-professing Christians. We are praying for these and trying to train all of them for active Christian service.

The Reynolds Circle, composed of our girls, is doing helpful work. In their weekly meetings they read the Scriptures, pray, sing and review as best they can the work of larger organizations, and consider what they can do to help. Last session they raised money to buy school desks and settees for their building. This session they have purchased four dozen chairs for their dining-room.

We desire to thank our Northern friends for their generous response to our appeal made several months ago for sheets and other bedding supplies. That want for the present is fully met. Our buildings need painting. We earnestly hope that some kind friend will give us the paint, which we are unable to buy on account of our indebtedness, and thus save our building from dilapidation.

CORA B. PERSONS.

Wayland Seminary, Washington, D. C., an institution for the education of colored youth under the control of the Baptist denomination, has decided to move to Richmond, Va. This decision has been reached after several years of deliberation and a careful study of the situation. It is held that the educational opportunities for the colored people which Washington affords, both in public schools and in the Howard University, are so much superior to the opportunities farther south that this institution would do more good in such a city as Richmond, and the conclusion is further reinforced by the fact that that city would be much more convenient for a majority of the pupils of the school as at present constituted. The immediate occasion for moving is the rise in land values, which affords a tempting inducement for the institution to net a handsome endowment fund, by simply selling out its present location and buying elsewhere. In 1868 Wayland Seminary bought a piece of land for \$10,000 on what is known as Columbia Heights, a high ridge about two miles north of the White House. This land to-day is rated at \$150,000 for building purposes, while a location a little farther from the centre of the city, either here or in Richmond, would answer the needs of the school just as well. In fact, it is proposed to invest about \$10,000 in land in the outskirts of Richmond, the amount originally invested here, and it may be that the school will in time net another handsome return from the same source.

A Notable Visit. The Baptist State Convention (white), which met in Richmond, Va., in January, had in connection with it a missionary gathering of women. Nearly one hundred of these women visited Hartshorn Memorial College by invitation of Mrs. Dr. Hatcher, a member of the Board of Trustees. School work was on exhibition, also industrial work. All parts of the building and grounds were visited. These ladies expressed satisfaction and pleasure at the condition of the institution. We believe that a visit of nearly one hundred of the representative white women of Virginia will prove a blessing to the school.

Beaufort, S. C. Thus far the Lord has led us on, still enabling us to conduct our three family schools of fifty members, and four day schools of two hundred pupils, — though the times have been hard and our treasury often empty, we have not faltered, but have hitherto continued the even tenor of our mission.

I doubt if we could have admitted half this number but for the kindly aid of Northern friends, who have been inspired from time to time to send us clothing, which has enabled us to make them comfortable this inclement winter.

Few of the colored farmers have been able to buy



HATTIE BRADBURN.
A graduate of Mather School.

clothing since the drought and cyclone were so destructive to their crops.

Our sewing school is doing vigorous work. The girls that can repair, cut, make garments neatly, and pretty quilts, we instruct in fancy needlework, which is very effective in securing their best efforts. Scarcely had my request for a volunteer teacher been published in the *Echo*, when just the right one appeared at my door, — one holding a responsible position in the W. C. T. U. She is very helpful in school and out, both as teacher and missionary, while her long experience, in that service has quickened the interest in our temperance meetings. Being superintendent of the homeless children's department of a Northern State, she is in close sympathy with our work for destitute children.

The Lord, too, in His providence has sent us an excellent sewing teacher and matron, also provided me with other faithful assistants of His own selection that came unsought, all of which I esteem as a special mark of the divine favor, thus verifying the promise, "Before they call I will answer."

I thank God that He has just permitted me to pass my thirtieth birthday of service in this Southern work. May the coming year be more replete with rich, ripe fruitage than any one previous, and daily abound with fresh experiences of His loving-kindness and tender mercies.

R. C. MATHER.

OUR missionaries and teachers are the men and the women who take their lives in their hands and go down into that black belt, which is as black to-day as it ever was, and preach the gospel to millions of people who need it just as much to-day as the four million slaves who were emancipated by Abraham Lincoln. Everything that they do for themselves tells, and will tell the more, so soon as those people among themselves shall show that they have doctors who can cure their diseases, that they have lawyers who can try their cases in the courts, that they have clergymen who shall be invited to preach in the noblest pulpits in this country. — E. E. Hale.

I REJOICE in the missionary zeal born of the Holy Spirit, which has sent so many cultured and cultivated men and women to labor among the negroes of the South. They are worthy of all honor. And this appreciation of their high calling is shared by our best people throughout the South. There are some whose sympathies are contracted to the dimensions of their brains, and who shun what they are pleased to term "teachers of nigger schools," but our Christians and thoughtful people have no respect for a sentiment that will canonize one person for going to Africa as a missionary, and ostracize another for doing the same work at home. — Bishop C. V. Galloway, D. D., Mississippi.

WITHIN the next two decades it will be decided whether the negro, by discarding ante-bellum ideas and methods, by putting brains and skill into the common occupations that lie at his door, will be able to lift labor out of toil, drudgery, and degradation into that which is beautiful, dignified, glorified. Further, it will be decided within this time whether the negro is to be replaced, crushed out as a helpful industrial force by the fast spreading trades unions in connection with thousands of foreign skilled laborers, that even now press hard and fast upon the heels of the negro, and seem to press us unto the very death. — Booker T. Washington.

AND now does the path seem to curve a bit?
What matter! He leads the way He sees fit.

And He knows' well.

What if He withholds what I hope to get?
There is never a promise has failed me yet.
Nor ever shall.

Some days He sends joy and some days pain,
Yet sunlight and showers alike are gain.
Each comes when best.

And so I trust Him; sometime I'll know
Why His love and mercy have led me so.
In this I rest!

FLORA LAMONT JOSSELYN.



American Baptist Home Mission Society.

Notes.

MARCH! Only one month more to the end of the fiscal year. The treasurer's books close March 31st. Shall the message of benevolent contributions this month be "Forward, March?"

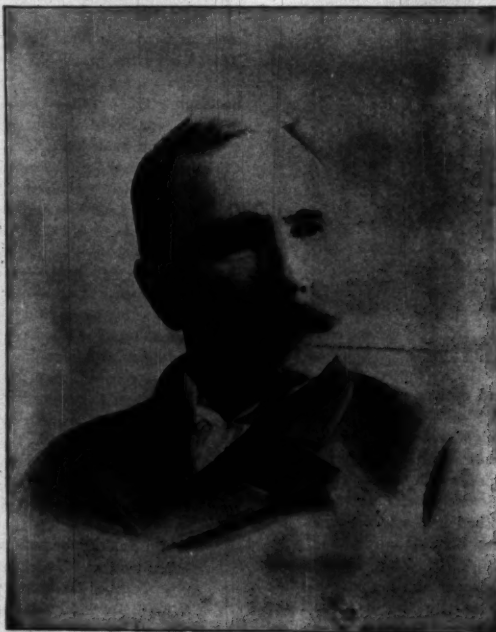
SIGNS of deep concern in many hearts, about the impending crisis in our mission work at home and abroad, are multiplying. Earnest prayers for the deliverance of our great societies from their heavy debts are made daily. There are indications that God is moving upon the hearts of His servants both to supplicate and to make sacrifices for His imperiled cause. Let prayer be offered unceasingly for divine deliverance at this critical hour.

WHERE will the money come from? From usual and unusual sources. There are tens of thousands of loyal souls in our churches who will give liberally according to their ability, rather than see our promising mission work cut down from thirty to fifty per cent. And some of God's stewards with large possessions may give great inspiration to the movement by very liberal offerings. Have faith in God, and we shall see this mountain of debt removed and cast into the depths of the sea.

A Great Offer and a Great Opportunity.

MR. JOHN D. ROCKEFELLER, of New York, with his wonted generosity, has made what is undoubtedly the most liberal offer ever made in our missionary history, for the current expenses and debts

of our great societies. At a conference held at his house Feb. 11th, it was announced that if, in the judgment of the secretaries and the Boards and leading contributors of the American Baptist Missionary Union and of the American Baptist Home Mission Society, the exigencies of the hour demanded that the estimated debts of both, \$486,000 by March 31st, should be paid, he would contribute for this purpose \$250,000, or in this proportion if the debt shall be less. The one hundred Baptists present sang the doxology, and voted that this is a clear indication of Providence that the debts of both societies should be paid, and that a united effort by



MR. JOHN D. ROCKEFELLER.

the societies should be made for this purpose.

Let everybody get ready to have an honorable part in this great undertaking, for the help of all who can give little as well as of the few who can give much will be necessary to success. We can do it, and by the grace of God it shall be done.

"How Do You Account for It?"

THE above was a query in ECHOES for February concerning so many non-contributors in our churches. We are getting some interesting answers from Christian women. Read them.

A Wife's Answer.

I belong to a church that has the weekly envelope system for current expenses. At the beginning of the year packages of fifty envelopes are sent to the members of the church, and another package of twelve envelopes to be used on Communion Sundays for the poor of the church. But neither I nor my daughter contribute through these envelopes; nor do we contribute to special objects, like Home and Foreign Missions, through envelopes sent out every two months for such purposes. Yet we are deeply interested in these matters. Why, then, do we not give? Because my husband is not a church member; rarely goes to church; indeed, says many severe things against churches and ministers. He does not want any of "his money" to be given to churches. He will not allow us anything for this purpose. So bitter is his opposition that, if any of these envelopes should be found in our possession, there would be trouble in the household. So, for the peace of the family, I have to ask the church treasurer not to send any envelopes to me or to my daughter. If we can manage to save a trifle in some way, we put it into the contribution-box when it is passed. I know of some other cases similar to my own where Christian women have husbands who allow them nothing for church purposes. It is hard, but what can we do?

A Young Woman's Answer.

"One-fifth only for the Lord. Why?" the discouraged pastor asks. He had taught his flock faithfully; had pleaded earnestly for a gift from all; had distributed envelopes for offerings; his people had seemed so earnest, so attentive; yet he failed to reach their pockets. Only one envelope in five was returned with a contribution.

I think I have the key to the problem. While the pastor knows his church is composed chiefly of women, he has not attributed his failure to this fact; yet, it is one mighty factor in the solution. The men,—husbands, fathers,—hold the purse; they have the money; make donations; give for the family. Why do not the women give? Because they have no separate income; they are not the wage earners, but are dependent; the only money which the wife calls her own is that which is eked out by the careful purchasing of household supplies; the father provides for the comfort, education, amusement of his daughters, and considers duty done. "They have no expenses, why should they have money?"

Many men are penurious with their families, and it sometimes happens that Christian men are not generous. Allow me to recite a few cases in families of affluence, which have come under my observation. One young girl, educated, refined, cultured, had their servant dismissed,

and, with her own hands, for eight dollars a month, did all the work of the family, receiving from her father four dollars less than the servant whose place she took, because a laundress had to be employed weekly. Another raised and sold chickens and eggs, that she might have something to give; another, a delicate girl attending school, did plain sewing for the neighbors, that she might have money to spend as conscience dictated. These were the young women who had money to put in the envelopes; there were many others who had nothing to give, and who said, in talking the matter over, as girls will: "Oh, papa puts, in for the family; I never give anything."

It seems to me that this question of proportionate giving by all will always be a vexing one, unless fathers realize that their little ones, boys and girls, should have an allowance, if ever so small, from which they can lay aside their gifts. Habits of childhood cling always; those of mature years are of slow growth and of uncertain tenure. The pleading of our pastors for a gift from all will still be in vain if a large part of the congregation are without the means to give. The pastor had reached the hearts,—and the pockets,—but they were empty; so four-fifths of the envelopes did not come back. ONE WHO KNOWS.

Mexico.

THE second general convocation of evangelical workers in Mexico was held in the City of Mexico, Jan. 27-30, and was of great interest and profit. Our mission paper, *La Luz*, of Feb. 3d, devotes over four pages to a report of the meetings. Baptists were well represented among the speakers. Some of the sessions were held in the Baptist house of worship. Discussions on many subjects were very animated and inspiring.

Rev. Dr. Butler, of the Methodist Mission, presented statistics of the strength of evangelical denominations in the Republic. From *La Luz* we take the following interesting figures:

Number of centres of operation	74
Number of congregations	600
Number of ordained missionaries from the United States, etc.	58
Number of ordained native preachers	139
Number of unordained native preachers	116
Number of foreign teachers	51
Number of native teachers	157
Number of other native assistants	65
Whole number of laborers, foreign and native	620
Number of communicants in the churches	16,000
Probable number of adherents	60,000

Besides these there are ten normal and theological schools and eighteen minor schools, also 110 day schools in which there are about 7,000 pupils; while there are 320 Sunday schools with an enrolment of about 10,000. Surely these evangelical agencies must have a great effect for truth and righteousness in that land which has so long been in semi-pagan darkness. When shall Baptists have a good boarding-school for girls, and another for the training of native preachers? Here is a great opportunity for Christian investment.

Missions

The Religious Life of the Plantation Negroes.

THE plantation negroes are subject to all the rules and regulations of plantation life as in olden times, except that they regard themselves as freemen. Of course on every plantation they can have churches if they desire. There is generally no exception to this rule. These organizations thus formed become the spiritual shelter of all the saints on the place. The spiritual adviser is the most popular man in the vicinity, and in many cases is selected regardless of his character or knowledge of religious matters. Commonly these organizations are therefore effected and controlled by men void of real Christian character or training. Under such leadership the religious condition of these people can be very easily imagined. I might say here that a church thus constituted would hardly consider the propriety of calling an intelligent Christian man to its pastorate; for this would destroy the purpose of the organization, and would, therefore, be very objectionable. When such a thing happens there is great trouble in the camp of the spiritual family. This trouble causes many of the believers to lose sight of the grand purpose for which the church is founded, and there spring up factions and divisions among the saints which always result disastrously to themselves and to the cause of Christ. Invariably new churches are organized which become warring bodies with little or no hope of accomplishing any religious good, except a change is brought about by the infusion of new blood into the religious family. This, however, seldom happens. In cases of this kind church order and discipline are entirely ignored, and, indeed, in many instances are considered hostile to the false principles upon which the church was founded. In order to head off any move by the friends of the truth to purify their church, the "Boss" of the plantation is often called into requisition. His decision, which is usually rendered to suit his individual ends, is always a very important factor in negro plantation church matters, and, like the laws of the Medes and Persians, it changes not.

Now on all of the large cotton and sugar plantations they work under negro drivers and white overseers. On these places during the rolling season, from October to January, they work every day, Sunday not excepted. The Sunday work is compulsory, and to refuse means to get up and get another home. Liquors are kept for the laborers on all large farms. Their divine services are of the usual order, except the sensational telling of dreams and visions, and indulging in moaning and shouting. There are no organized methods of work among them for the instruction of their children religiously, except the little they may give them in the Sunday school. In many instances the religious leaders, as stated above, are the most unfit men in the entire congregation. Their title to leadership comes from the fact that they have a sweet moan, and are favorites among the shouting sisters. The religious life of a

people thus situated cannot be at all pleasing to those who have been for so many years toiling to better their condition.

It will be seen from the above that to do real mission work among these people, great patience and discretion must be exercised. This is a problem which requires the serious attention and the profound consideration of the friends of this ignorant and deluded people. I must admit that the masses of these people are almost entirely neglected. While such is not intentional, their peculiar situation makes it so. Some advance steps should at once be taken, and movement put on foot to rescue these people.

REV. H. B. N. BROWN, Alexandria, La.

The New Era in Our Southern Work.

THE plan of cooperation with the white and the colored Baptists of the South is proving highly successful. It marks a new era in the religious progress of the colored Baptists, and a new era in the improved relations between the races. The Home Mission Society, the Home Mission Board of the Southern Baptist Convention, the white Baptist Convention and the colored Convention of each State where the plan has been adopted are the parties to the arrangement. The first year these four organizations bear equally their share of the expense, a larger share being borne the second and third year by the colored Conventions.

The "New Era Institute" is a kind of theological seminary extension course for preachers, deacons, Sunday school superintendents, and, indeed, for all who may attend. From thirty to fifty of these institutes are held yearly in each State, attended by hundreds of ministers and thousands of others. White pastors cordially cooperate, delivering lectures. It is most delightful to behold the very fraternal spirit that prevails between white and colored brethren in this institute work. The testimony from both is that an untold amount of good has already been accomplished in one year of cooperation.

Not a Halt or Hitch. Writing about cooperation in North Carolina, Rev. P. H. Maloy, of the Western District, says: "We have not had a single halt or hitch in my district to the plan of cooperation. A second meeting of the New Era Institute is hailed with joy by our people, and pastors do more to interest their people in the institute than we could really expect. They take untold interest in the lectures and work of the institutes. Many say that the missionaries and white ministers are working hand in hand, regardless of color, creed, or condition, to lift up the down-trodden race at last."

A Dark Picture. The dark picture drawn by a colored man of the religious condition of the colored people on Louisiana plantations, shows the need of united effort by Baptists of the North and of the South, white and colored, to effect any substantial improvement. Our colored brethren in Louisiana beseech us to cooperate with them to remedy these evils, but the Society has not the means for the work. How long shall these masses remain almost untouched by us?

Our Schools

THE group of buildings of Shaw University, at Raleigh, N. C., views of which are presented on our title-page, are in striking contrast with the humble beginnings of thirty-one years ago, when those heroic spirits, Rev. Henry Martyn Tupper and wife, of Massachusetts, in December,



FIRST RESIDENCE OF DR. TUPPER, RALEIGH, N. C.

1865, began their work. Views of the first residence and the first schoolhouse are herewith given. With unswerving fortitude and faith they toiled for about twenty-eight years, until at length Dr. Tupper laid down his life on the spot where by his personal energy most of these buildings were erected. His real monument is not the simple granite block that marks his grave on the campus, but rather these halls of learning, whose fame has extended beyond the sea. President Charles F. Meserve, Dr. Tupper's successor, is steadily developing the work of the institution and commending himself alike to the good-will of the white and the colored people of North Carolina. Shaw University greatly needs means for its better equipment as well as for endowment. It is a good place to invest money for large spiritual returns.

Temperance and Anti-Tobacco.

IN all our schools the use of intoxicating liquors, as well as of tobacco in every form, is strictly prohibited. Each school, therefore, is a temperance institution, sending forth hundreds of temperance reformers among a people to a large extent addicted to the use of intoxicating beverages. In many localities even the ministers drink freely, and not infrequently become intoxicated, without losing their standing among the people.

Then, too, the use of tobacco is almost universal, many women, both white and colored, being habitual "snuff-dippers." It is a common sight in the South to see women with the snuff-stick protruding from the mouth, the fibrous, brushy end in the mouth holding a quantity of snuff, which is held as a sweet morsel to the taste.

At Spelman Seminary, in a conspicuous place, is a book

containing the following pledge, to which a large number of names were subscribed:

"God helping me, I promise
Never to buy, drink, sell or give
Intoxicating liquor while I live.
From all tobacco I'll abstain,
And never take God's name in vain."

Leonard Medical School, Shaw University.

I CAN well assure you that I am in the most hearty accord with the most advanced theory of education for the colored people of the South, the receptivity of their minds and their capacity for the duties of the higher professions, and I believe that the medical profession and practice affords the best point from which to observe and judge them. These convictions have induced me to devote no small quota of my time and service to the development of Leonard Medical School of Shaw University of this city. Starting with a faculty of two, Dr. Spafford and myself, it has been increased to eight, all capable and competent instructors. Six of them are regular physicians in full practice in the city. A very small percentage of graduates fail to pass examinations. Graduates when established in practice have been cordially received, their merit and usefulness recognized, and, ethically, they have compared remarkably well with their Anglo-Saxon brethren.

The prodigious zeal and earnest devotion of the late president of Shaw University made the pursuit of the development of the Afro-American intellect a labor of love. To Dr. H. M. Tupper and his faithful wife, who for thirty years labored unceasingly in their behalf, they owe all that they are and may hope to be. It was he who evolved out of nothing Shaw University and the Leonard Medical School, who, surmounting every difficulty and overcoming



FIRST SCHOOLHOUSE, SHAW UNIVERSITY.

every obstacle, erected this monument to the generosity of your Society, and put into the fields these witnesses of his fame. It was sad indeed to see him pass away, but his mantle has fallen upon a worthy successor, and in Dr. Meserve we already discover the continuous evolution of this race of our fellow men, with all the possibilities for good, and the marvelous surprise of its progress.

JAMES MCKEE, M. D., Dean of Medical Faculty.

Church Edifice

Chapel Day. Sunday schools are reminded that the last Sunday in March is Chapel Day, when the Home Mission Society asks an offering from every Sunday school for chapel building in the West and elsewhere. An excellent exercise, consisting of readings, recitations, and music, has been prepared, and will be sent to superintendents on application to the Society, or to Dr. Hazlewood, of Boston.

Since Chapel Day was established, our Baptist Sunday schools have assisted in building about fifty chapels, in which every Sunday thousands of children gather for the study of God's Word. Without a home of its own, a Sunday school in many a Western town has a very uncertain existence. Help save the children by building more chapels.

A gift of \$350 to \$400 will enable a church of forty or fifty members in a Western town to erect a house of worship costing from \$1,500 to \$2,500. Hence, in contributing to the Church Edifice Gift Fund, you stimulate people to give from four to six times as much as the amount of the grant by the Home Mission Society.

Churches desiring aid must first show that they are worthy of it by doing what they can for themselves; and the rule of the Society is to pay the amount of its grant only when the trustees of any church certify that this will complete the house and leave it free of debt.

How much does the Society need every year for Church Edifice work? About \$30,000. And how many churches were aided in building last year from the Gift Fund? Seventy-one. Including those to which loans were made from the Loan Fund, ninety-three churches were enabled to complete their houses of worship last year, and church property at the estimated value of \$175,000 was thereby secured.

Only contributions designated for Church Edifice work are so used. The regular missionary offerings from the churches are required for the support of missionaries, and cannot be expended for the erection of chapels. In making wills, as in gifts for this purpose, be particular so to designate it.

A Wandering Church. A pioneer missionary's experiences without a regular meeting-place is a strong argument for chapel building: "But little progress can be made until we get a permanent place for worship. At S— we meet in a hotel office. At M—, the last time I was there, we worshiped in a livery stable. We have gone from hall to depot and to schoolhouse, a half mile out of town, back to livery stable, etc. At O— we hold our meetings in a private house."

A Word from India. Good things will bear occasional repetition. Several years ago Dr. Cephas Bennett, of Rangoon, India, who gave the American Baptist Home Mis-

sion Society a generous sum for Church Edifice work, wrote as follows:

"The urgent necessity for houses of worship in the rapidly growing West of our dear and beloved country has been for many years a source of solicitude in my mind. The success and growth of our missions to *foreign lands* depends greatly on the success and growth of the Home Missions. In truth, Home Missions underlie all missions. Having full assurance of this in my childhood, the one as well as the other has had a warm place in my affections."

The West.

Hard Times in the West. Never, probably, have some of the older Western States passed through more trying times than now in their missionary work. Churches find it exceed-



CHAPEL AND SUNDAY SCHOOL IN WYOMING.

ingly difficult to raise their pastors' salaries, while the beneficence of the churches for missionary purposes is diminished, so that, unless the Home Mission Society comes to the rescue, many fields must apparently be given up. But how can the Society do more while its heavy indebtedness rests upon it?

This is what Superintendent Rev. N. B. Rairden says of the situation in Iowa: "The reports of the missionaries indicate encouraging progress as far as spiritual results are concerned. The minds of the people seem turned towards God, and I believe we will see this year the largest increase in our membership by conversions and baptism for many years in the past. Reports come to me of very many revivals among other than mission churches."

"I have never seen conditions financially so severe as at present. There are very few places in Iowa where corn can be sold for more than ten cents per bushel, while in Nebraska it ranges from five to nine. All kinds of business seem to be prostrated and no money in circulation. The representatives of other denominations, as well as of other interests in our own denomination, unite in saying that collections are made with greater difficulty at present than at any time in their experience."

The thermometer was 20° below zero when the above picture was taken, and 30° below zero the next day.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT

Our Girls

PANSIES? . . . "Here they grew
From blue to deeper blue, in midst of each
A golden dazzle like a glimmering star,

The very sunshine loved them, and would lie
Here happy, coming early, lingering late,
Because they were so fair."

WE were arranging for a new department heading for "Our Young People." The page for "Our Girls" was to be the first beneath it. We wanted wrought into the design some pretty flower that should always seem to be giving loving messages,—some blossom whose eloquent silence should interpret all our thoughts.

Which should it be,—forget-me-not, rose, lily, or pansy? We put them side by side in a mental prisoner's box, that they might be tried and receive a just verdict. One by one the jury of our fancies let them all go free, save the smiling, nodding pansy with its almost human face. It seemed all ready to prove to us that,—

"Of all the bonny buds that blow
In bright or cloudy weather,
Of all the flowers that come and go
The whole twelve moons together,"

it could and would bring thoughts of the sweetest things. Just then we remembered that very great men often speak and think tenderly of very little things, and that Shakespeare tells us that pansies stand for *thoughts*. Surely, then, we were not very far out of the way to choose them as our flowers of remembrance, as we send them out in our monthly greetings to our young people. And so, dear girls, you are very much in mind as we write for the first time under the pansy heading. You must know that the little petals bear to you the loving touch of the artist fingers of one of Maine's beloved young women, a member of the Sargent Mission Band, one of the first Bands of the State, which, during the month of February, celebrated its twentieth anniversary.

In the weeks that lie between the times we talk together, we do not forget the winsome company whose inner circle we are permitted to enter, and we believe what Mrs. A. D. T. Whitney says of the word *girls*.—"Ever so much of young life, and glow, and companionship, ever so much of dream, and hope, and possible story is in just that little plural of five letters. A company of girls! Heaven only knows what there is *not* represented, and suggested, and foreshadowed there!"

Those Girls Did It.

AN exchange tells us that, in a small village of Pennsylvania, there lives a clergyman's wife of another denomination than our own, whose gentle and unflinching ministrations are devoted to aged parents and an invalid child. She cannot afford to keep a servant, and so has little opportunity to leave her home.

She was told she had been chosen a delegate to an approaching Annual Meeting for Home Missions. The story before us shows what happened. She said she could not go, she could not be spared. But the young girls of the parish declared she must, so like an avalanche they descended on the parsonage. They brought new silk to make the important sleeves for the old silk dress, they renovated her wardrobe generally, and pledged themselves to take turns in the housework during her absence. Then they wrote to the Reception Committee that their minister's wife was coming to the meeting, and to take good care of her.

She was sent to one of the most delightful homes in the place, given the best guest-chamber, taken to ride by her hostess, who devoted herself to giving her a good time. Great was the joy afterwards expressed by the good woman in meeting the officers of the Society of whom she had read, and in hearing all the good things that were said, and a new life came to the Missionary Society at home as the result of her attendance on the general meeting.

Girls! The Annual Meeting of our own Society at Providence, May 5th and 6th, was mentioned in last month's paper. It is none too early to think about it. We wish many of you would plan to go. If you cannot, has not the little incident above a suggestion for you as related to your pastor's wife, or to some dear, good soul who, these many years, has labored hard to keep up the missionary interest in your church? We have always wished that a great many more of our New England churches, especially those in the rural districts, might be represented, than is the case at our Annual Meetings.

Just think about it, and see if it wouldn't be possible for you this year to bring something different to pass. We know girls in many places who would be just the ones to lead off in this movement. Sometimes in thinking we cannot do *great* things for the Master, we neglect to take the cups of cold water waiting close by our hand to His thirsting followers. Will we be watchful and obedient this year?

Our Little folks

Little Things.

Just a little dewdrop brightens up the flower
Growing by the wayside or in shady bower;
Just one little songster, singing in the tree,
Makes the place around him ring with melody;
Just a little candle, shining in the dark,
Drives away the shadows with each tiny spark.

So each little effort, though 'tis small and weak,
Will be blessed of Jesus if His aid we seek;
Just one cup of water given in His name,
Just a song of praises, just a little flame,
Shown to those about you in some word or deed,
To the great Light-giver will some other lead.

—Selected.

How to be a Missionary.



H, mother," said May, one morning, "I wish I could be a missionary, and teach the poor heathen to read the Bible."

"You need not go to heathen lands to do that, May, there are people in this town who cannot read. Suppose you be a home missionary, and teach

little Tommy Briar to read and spell, so that he can read the Bible for his mother."

"Do you really think I could?" said May.

"Yes, indeed, if you will be patient and give up a little of your playtime, I am sure you could."

Tommy was a colored boy, as black as a piece of coal, and his mother was Mrs. Wingfield's cook.

May was delighted with this plan, and went at once to tell the cook, who was very glad to have Tom learn to read. "And dar's Mandy, I spec' she'd like to larn, too."

Every day after that were the little teacher and scholars hard at work, in the pleasant library, until Tom learned to read. Then May gave him a Bible of his own.

May was a true missionary; and she told her mother, when the summer was over, and both Tom and Mandy started to attend the public school, that it was the happiest summer she had spent. — *The Child's Gem*.

IN a crowded schoolroom, one very warm afternoon, a visitor was talking to the children. "Can you tell me what peace children do?" he asked. One said, "Love your enemies;" another, "When people strike one cheek, turn the other;" a third, "Overcome evil with good." At length a little girl in the middle of a seat,—she was so crowded that she could not move her elbows,—said, in a plaintive tone, "Peace children don't hunch when others crowd."

A Mission Band Lesson.

QUESTION. About what people do we study this month?

Answer. The Freed People.

Ques. Have they always lived in America?

Ans. No, the first Africans were brought here in 1620. They came on a Dutch man-of-war, and were landed on the James River, Virginia.

Ques. How came they to be called Freed People?

Ans. They received this name a little more than thirty years ago. They had been slaves nearly two hundred and fifty years, and though, in many cases, they were kindly treated because they were such faithful servants, they often had very cruel masters. They were bought and sold on the auction block like cattle. Husbands and wives were separated, and children were taken away perhaps never again to see their fathers and mothers. The Civil War from 1861-1865 was fought between the North and South because the North did not believe the South had any right to keep the negroes in slavery. Before the war came to an end, our noble President, Abraham Lincoln, had signed the emancipation proclamation, and four million negro slaves were set free, hence they are called Freed People.

Ques. How many of these people are there now in America?

Ans. Between seven and eight millions.

Ques. What kind of homes do they have?

Ans. Most of them are like the little cabin on this page. They are scattered all through the country districts of the South, and we saw one much like this picture close by Spelman Seminary. The mother stood on the veranda, as the bell rang, watching her little girl go to the school. The cabins are usually from twelve to sixteen feet square, with only one story. Very few of them have more than one room. The floor of many is just the earth. The doors and windows are simply openings closed by rude shutters. There are no stoves, and the food is cooked in an iron kettle or frying-pan by the old-fashioned fireplace. In the evenings the blaze of the pine logs makes all the light that is needed, for if people cannot read they do not need lamps. We should not want to stay long in these cabins when all we can see, to make us and their large families comfortable, is a bed, a table, some rough chairs or stools, and a few coarse dishes and knives.

Ques. What is being done to show the Freed People a better way of living?

Ans. Christian white people have sent missionaries into their homes, and have established schools among them, into which they are gathering the boys and girls, the young men and women, from these cabins. They do not stay long at school without trying to make their homes more pleasant.

Ques. Do the parents try to help themselves, and do they appreciate what is being done for their children?

Ans. Yes, being naturally very religious, they have built meeting-houses, and have in many cases shown a great desire to educate their families, but being very poor they cannot do so without aid.

Ques. Are the pupils grateful for the help they receive?

Ans. We could give a great many proofs that they are. A black mother, whose little girl's name is Florida Almema Jackson, told the teacher of a mission school, "Dat chile done broke her heart wid cryin' eb'ry time de croup kep' her home." The young men and women grow up to be very useful Christians, and become teachers of their race, and some of the colored girls have gone to Africa to tell their people about Jesus.

Ques. How many schools has our Woman's Society for the Freed People?

Ans. Fourteen.

NOTE. If our young people will send to Mrs. James McWhinnie, 510 Tremont Temple, Boston, she will, for a small sum of money, send them leaflets which will be very helpful in the study of this lesson.

Marjorie Deane.



OW, please stop, Robert; I don't know what you mean by saint, and I'm *not* tied to anybody's apron-strings, but I love Miss Allen, and I'm going to the Mission Band."

There was a bit of a quiver in Marjorie's voice, for she didn't like to have her companions make fun of her any more than *you* do, little boy or girl. She had been having a fine time that afternoon in early March, with the merry group of her schoolmates, on the pond near her home.

The weeks had seemed very long this winter before the fathers and mothers of the village would allow their children to venture on the ice, and, when they became willing, a sudden flurry of snow would often spoil all their holiday pleasure. On this particular Saturday afternoon the ice was smooth as glass. The keen wind and brisk exercise were responsible for many rosy cheeks and tossing curls, while flying feet and rippling laughter helped to make a picture very pretty to see, and a sound very sweet to hear.

Nothing had occurred to mar all the good time until the striking of the clock in the church tower told Marjorie there was but a half-hour between that and the time when the Mission Band, of which she is a member, would gather in Miss Allen's cozy parlor. Sitting down to unfasten her shiny Christmas skates with a kind of stifled sigh, and an "Oh, my, seems to me it gets late real quick!" there was a general outcry to know what she was doing, for Marjorie was a great favorite, and nearly everybody, young and old, was glad to see her coming among them, and sorry to have her go away.

"Where are you going, Marjorie Deane?" and "It's real mean for you to leave us now," and kindred remarks came thick and fast. To be sure there were some that didn't say anything, but they showed no signs of going with her, and that was the hardest part of it all, for they were just as much Band members as she, and they didn't want to wait and skate a little longer any more than *she*

did. Despite it all, the faithful child tugged nervously at the straps and buckles, and it was only when Robert Stanley, one of the older lads, spoke thoughtlessly in a taunting manner that Marjorie made the reply which commenced this little story. She didn't say any more,



hurried away as fast as she could. She is almost home now, and, she thinks how mamma will say as she kisses her good-by: "I am glad my little girl didn't forget the meeting;" and how Miss Allen's face will wear a very sweet smile, as she shows the children how they can help tell the story of Jesus's love to the ignorant little ones in the "Southern cabins, and out in the Indian tepee, and up in Alaska, and away down in Mexico, every shadow goes out of her bright young face, and she is glad she did what she thought was right.

Dear little Marjorie Deane! You cannot tell how much good you will do in this world, or how many stars will one day be in your crown of rejoicing, if you are always as true to principle as you have been to-day. By and by you will be a young woman, and your word and look and action will have a great deal of influence, for we are afraid you will find that ever so many young ladies, while they profess to love Christ, would rather spend their time in pleasure or idleness than in His service. And strange as it may seem to you, there are many grown women who have excuses, that cannot amount to very much in God's sight, to keep them from doing great things for Him. Perhaps even *now* your example will do them good, and, when you are as old as they, you will be a real helper in every noble work, and they may want to have the same kind of joy that comes to you, as you try to do the Master's errands.

A. S. H.

IT now comes about that the Alaskan calf, "Caesar," of whom we wrote last month, is the means of bringing to us, from the Raynham, Mass., Baptist church, a letter written by a good friend of the young folks. We hope it is only the first of many messages that will brighten up our department.

"Reading of the calf Caesar in the February number of THE ECHOES reminded me of a scene I once witnessed near the coast of Alaska. The second mate of the ship *Nassau*, on which I was a 'foremast hand,' had a black kitten. One day, when we were near enough to the shore, the natives came off to us in large numbers, bringing ivory and furs to trade for tobacco, powder, rum, or anything else we had that might strike their fancy. One of them got a glimpse of that kitten, and such a pow-wow as there was for a time is simply indescribable. They would not take no for an answer when they asked for that cat, and, finally, gave the mate furs for it, which he sold at the Sandwich Islands the next fall for fifty dollars. LEACH CLARK."